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Published by the General Convention of the New-Jerusalem Church.

THE

NEW JERUSALEM MAGAZINE.

VOL. XXX.] MARCH, 1858. [No. 9.

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BOSTON:

PUBLISHED FOR THE GENERAL CONVENTION,

BY OTIS CLAPP, 3, BEACON STREET.

1858.

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THE

NEW JERUSALEM MAGAZINE.

No. CCCLXI.

VOL. XXX.] MARCH, 1858. [No. 9.

SERMON FROM PSALM CXIX. 50.

BY REV. T. B. HAYWARD.

"Thy Word hath quickened me."

WHAT was the great and primary end for which the Lord gave His Word to men?

All who feel any interest in religion, — nay, all who profess any interest in it, — all who claim to be of the Christian religion, — will undoubtedly agree in the answer, that the Lord gave His Word to men for their spiritual good, and to promote and effect their salvation. But this answer is so general, that it immediately suggests the further question: How does the Lord's Word promote men's spiritual good, and effect their salvation? We see, therefore, that, if we wish a satisfactory answer to the first question, — one which will really give any light to the mind, and will afford any illumination of the subject, — we must seek one which is less general.

The opinion has universally prevailed in the Christian world, that the Lord gave His Word to men as a revelation of *truth* to them; that His end was to teach them divine *truths*

concerning himself, and spiritual *truths* concerning themselves, concerning their regeneration, concerning spiritual life, and concerning heaven and hell, in order that they might be led to live a spiritual and heavenly life, and thereby be saved. But can we take this as a satisfactory answer to the question? Undoubtedly this was one of the ends which the Lord had in view in giving His Word to men; but was it the great one, the primary one? Was it His principal end to teach *truth* to men?

If this were His primary end, we should suppose that the contents of His Word would be very different from what we find them to be. What divine and spiritual *truths* are contained in the long histories and prophecies of the Old Testament, when taken in their literal sense? There are, indeed, a few such truths scattered in them here and there. What divine and spiritual truths are taught in the rituals, ceremonies, and merely mechanical exercises of worship and of life, which were prescribed in such numbers to the Israelites? Why is it that so many persons at the present day, nay, whole sects and divisions of the Christian church, regard the Scriptures of the Old Testament as of comparatively little value, and the greatest part of them of none at all? It is precisely because the Lord's Word is regarded as given solely to teach *truth*, and because they can see so little *truth* in those parts of the Scriptures, which seems to them of any value.

If the end is to effect a reformation among men, and to bring them out of natural and selfish life into spiritual, neighbor-loving, and heavenly life, something more is necessary than merely to teach them *truths*. This is beginning to be realized in relation to our systems of education. It is seen that it is not enough to cultivate the *understanding*, to store the mind with *knowledge*, to furnish it with any amount of *truths:* it is felt and experienced to be far more important to affect the *heart;* to develop, train, and call into active exercise, the moral, social, religious, and spiritual *affections*. Common observation and experience in the ways of men show us that the acquisition of any amount of knowledge, and the possession of any quantity of truths, neither confers nor implies the

disposition to live according to them, and to produce the fruits of life which they teach.

This error, of supposing that the prime end for which the Lord gave His Word was to teach *truths,* is like that other error which prevails in some of the large bodies of the Christian church at the present day, — that the Lord Jesus Christ, the Saviour, came only to teach the truths contained in the Gospels, and to set an example of a perfect life. To teach men how to live, and to set them the example of a perfect Christian life, do not in themselves contribute any thing towards inducing men to follow that example, and to live so. This teaching and this example may be set before all the members of a community in the same manner; but whether any of them will live according to them, and the extent to which each or any of them will or will not do it, will depend entirely on the manner in which the teaching and the example are received in the heart, the affections, of each. If they are received with the feeling that these will show us how to live that life in the fear of the Lord which we desire to live, our lives will manifest it; but if they are received with aversion, or even with indifference, no fruit will follow.

The two great faculties — the will and the understanding — which make up the human mind, are reached and affected in manners wholly different from each other. The understanding may be reached and affected from without: the will and affections, only from within. We can teach a person truths; but we cannot give him affections. Of many, and perhaps of nearly all, of the things that we know, or that we have stored up in our understandings, we can tell whence we derived them; we can say that we learned them from this or that book, or of this or that person: but we cannot say the same of our affections; we cannot say that we derived them from any such sources. In general, our understandings are reached and supplied from sources that are without us, — from books, friends, teachers, and such other means as we can command: our affections, on the contrary, are reached, moved, and supplied solely from within, — from the Lord, — either directly, or through such mediums as He has provided for that purpose.

This is a general statement of the truth; though there are modifications of both branches of the subject, which there is not now time to consider.

When man had fallen, it was evidently of far greater importance that the means should be provided of moving him to good, and of filling him with the affections of a good life, than of merely teaching him truths. The latter would be useless, except in proportion as he was supplied with the former; and he must be perpetually supplied with them by a perpetual inflowing. Neither our life, nor our affections, nor our thoughts, exist in us as our own. We are only organs of reception, and of perpetual reception. We did not possess in ourselves, at birth, all the life we are ever to live, and all the affections and thoughts we are ever to exercise. The Lord created us in His image in order that we might have the organs that would enable us to receive these perpetually from Him, either directly, or through angels and spirits. In the spiritual world, in heaven, in the world of spirits, and in hell, are angels and spirits of every grade of spiritual life, from the highest good to the lowest evil; and every human being, while on earth, receives his life, his affections, and his thoughts, from those in the spiritual world whom he most nearly resembles.

These premises will enable us to understand for what end the Lord gave His Word to men. He gave it to them as the means of consociating them interiorly with the angels, and of conjoining them to Himself. He gave it to them as a means by which they might be brought and kept under the influence of His angels; as a medium through which the angels might flow down into them with as much of their spiritual and heavenly affections as they could receive, and through which His own Spirit might exert a more direct influence upon them.

Men, in their primeval state, were in a genuine and orderly state of willing and glad reception from the Lord. But they gradually declined from this, and, by degrees, closed up more or less their capacity of receiving from the Lord and His angels. Some of them became evil men, and passed into the other world, and became evil spirits; and others in this world received their affections, thoughts, and life from them. Men

were thus in danger of becoming, and were becoming, more and more evil. It was to arrest them in their downward progress, and ultimately to restore men to their genuine state of reception and of life, that the Lord gave them His Word. Teaching them *truths* merely would not effect this: it could only be secured by providing the means by which they could be kept in more favorable circumstances for receiving *good affections and loves* internally. And the means which the Lord gave them for this end was His Word, or the Sacred Scriptures.

The character of the Lord's Word has, for many ages, been altogether misunderstood; that is, men at length departed so far from the Lord, that they lost the understanding of His Word which they once possessed. They read it, and they think it contains no other sense, no other meaning, than that which themselves perceive; but it contains within it other senses. It not only contains the natural sense and the natural ideas which merely natural men see in it, but it contains spiritual and celestial senses, which the angels of the different heavens see in it, which they perceive and understand in it, and which constitute their wisdom; and, within and above all these, it contains a divine sense, which the Lord alone sees, and which neither man, spirit, nor angel, can ever reach or approach.

The way in which the Lord's Word, given to men, enabled them to become more receptive of good affections and good influences from the Lord and His angels than could be effected by any other means, was this: As has been already said, men are connected interiorly with the Lord, and with angels, and with spirits good and evil; and they receive from them all their life, all their affections, and all their thoughts, though they are as unconscious of it as the subjects of the vegetable kingdom are that they receive their life from the sun. Men read the Word, and they receive from it such thoughts, such ideas, such sense, as they are capable of receiving; which is, in general, the literal sense: but the angels, who are associated with them in the interiors of their minds, perceive these ideas from the Word in their minds, but do not stop in the ideas of

the literal sense as the men do, but pass immediately into the internal, spiritual, and celestial senses in which the Word is understood by them in the heavens. And, while their thoughts are occupied with the internal senses of the Word as read by men, their hearts are also filled with the heavenly affections which these higher senses of the Word enable them to receive from the Lord; and, as their highest love is to do all the good they can to the men with whom they are associated, they endeavor to inspire into their minds as much of these good and heavenly affections as they are capable of receiving. The Lord Himself also dwells in his Word; for we read that "in the beginning was the Word, and the Word was with God, and the Word was God:" and, while men are reading His Word, His own Spirit flows down into their minds, and operates upon them, with more of spiritual and sanctifying power than when their minds are otherwise occupied.

It is manifest that these good and spiritual influences will be received interiorly by men while reading the Word, only in proportion as they read it in the acknowledgment of the Lord in it, and the heartfelt recognition of it as His Word, and as divine. Nothing in man can receive a truly spiritual influence from the Lord, except the sincere and humble acknowledgment of Him. And the same is true with regard to the influence of the angels; for all that they can communicate to man is only from the Lord through them.

It is also evident that these divine and angelic influences do not depend upon the nature of the *truths* which are contained in the literal or natural sense of what is read. The historical and prophetical parts of the Word contain the spiritual and divine senses, equally as the Ten Commandments, or any other portions which teach moral and spiritual *truths*. The simplest and most unimportant narrative, and portions of prophecy couched in the most unintelligible symbols, yea, and passages containing mere names, are each equally the mediums of the interior influences of the Lord and His angels to men. Neither is depth of understanding an important auxiliary to this influence: it is alone promoted and aided by genuine and humble acknowledgment of the Lord in His Word. Those

who read in simplicity receive far more than those who read it in their own supposed intelligence; and we are taught in the doctrines of the New Church, that the angels receive the internal senses of the word most fully when read by children.

We can understand from these views why the Lord gave to the Israelites a worship consisting of sacrifices and rites, and a political, moral, and social system consisting of mere ceremonies and forms. In the whole of their worship, and in the whole of their ceremonial law, there is scarce an instance of the inculcation of a moral idea, thought, or feeling, far less of a spiritual one. They are merely required *to do* certain things in a prescribed way.

That this people had little or no affection for the *precepts and truths* of life which the Lord gave them, is manifest from the circumstances of terror with which the Ten Commandments were given from Mount Sinai, as well as from their subsequent history. The Lord says that they had made the Word which He gave them "of none effect by their traditions." Such a people would not give sufficient reading and attention to the Word, to enable it to be to them the medium of those divine and spiritual influences for which it was given; and, if they did, they would not read it with the necessary acknowledgment of the Lord in it: for they had made it of none effect, — had destroyed its spiritual and divine effect with them.

But though this was the case with them, yet the Lord saw that if a worship of sacrifices and rituals, and a life of ceremonies and forms, were prescribed to them, they would be capable of taking pleasure in engaging in these, of feeling a kind of sanctity and holiness in them, and thus of a degree of acknowledgment of Him in them, though very remote and external. The structure of their tabernacle, its furniture, the garments of their priests, and all they had to do in their sacrifices, rituals, forms, and ceremonies, both of worship and of life, were so arranged as to be the representatives and symbols of spiritual, heavenly, and divine things; and though they had made the Word of God of no effect with them, yet these things, which they were to engage in every day, could still be to them the medium of divine and spiritual influences, as the Word was intended to be.

It is said in the text, "Thy Word hath quickened me;" and we can see, from the things that have been here said, how it is that it quickens us. It has been found difficult to translate the word which is here rendered "quicken:" it means "to make to live." We now see how it is that we are made to live through the Lord's Word. It is through it, and through it alone, that we are made to live spiritually, — through it alone that we receive our spiritual life.

EARLY RECOLLECTIONS OF THE NEW CHURCH IN BOSTON.

No. II.

DEAR MIRIAM, — I have been looking over your kind letter again. The idea at the beginning of it, "to give an account," &c., seemed to be overwhelming; but towards the close you say, "A very little would be valuable." How can I hesitate to do that little? In mentioning myself first, it is to get over the ground, and to tell you what I am best acquainted with.

But first let me make some allusion to the letter that appeared in the February magazine. Among those who met at Mrs. Prescott's (the first meeting), I ought to have named Mr. Henry G. Foster, and his two sisters, Miss Nancy W. and Miss Susan H. Foster. Another mistake was, that Mrs. Foster was sister to Mr., not Mrs. Hiller. And I have learnt that it was in the year 1784 that Mr. Glen was in Boston, and communicated the doctrines to Mr. Roby.

I was born in the Island of Grenada, in the West Indies, of excellent American parents, in November, 1775. My father was anxious to give his children the best education; and, for that purpose, in the spring of 1779 he put me under the care of Capt. Cox, an intimate friend of the family, of whom I was very fond. A war was just commencing between the French and English; and I sailed with the last convoy, which guarded a fleet of merchant-ships carrying sugar, coffee, &c., the produce of the island. In England I remained till I was fourteen. My instruction was as good as was generally given at that time; but I was a very dull scholar, and was just

beginning to understand the advantages of my situation when I was recalled to the West Indies. My discipline had been strict and severe; and probably that was of more benefit to me than the learning I acquired. I was a year and a half in Grenada, and then accompanied the family to Boston in 1791. I had always a religious disposition. "The Whole Duty of Man" was a book I chose for reading by myself, during the intervals of worship, on sabbath days, while at school; and I was early convinced of the evil of my nature. My home was at Chelsea, on a farm. I visited Boston frequently, and enjoyed society for a year or two; but, in my eighteenth year, I was very desirous of joining the church, — the only one at Chelsea at that time (Dr. Payson's). I underwent a great deal in my mind, and some ridicule from my young friends, — one asking me if I thought myself good enough. "No; but I joined in the hope of being made so." After some months' partaking of the Holy Supper, which was always a season of deep repentance, followed by a feeling of happiness, at the time of communing, beyond what any thing on this earth had ever bestowed, — in visiting a friend in Boston, she conversed with me on religious subjects, and recommended lending to me books by Voltaire and English sceptics, which affected my faith grievously. I felt much alarmed, and applied to all the religious books (of which there were many) in my father's library, without any real benefit; and finally determined to keep to the Bible alone, to read it steadily through, and cling to it with my whole soul. I did so. When I came to the commandments given on Mount Sinai, the first, "Thou shalt have no other gods before me," struck me as it had never done before. I had been brought up in the Episcopal church, though I had joined the Congregational, and had always an idea of three Persons. I paused in great terror; and came to the conclusion, that, even in asking through the name of the Saviour, there was an interference with the worship of one God.

This affected the form of my prayers afterwards; and I had an awful idea of having offended God. I read on till I came, in course, to the New Testament: then, as if a door had been opened in my soul into heaven, an inexpressible happiness

flowed into me. Jesus, the all-sufficient Saviour! "Come unto *me*, all ye that labor and are heavy-laden, and *I* will give you rest." Texts of this description took possession of me: all the clouds and doubts and anxieties fled away. I went to my chamber repeatedly, in the course of the day, to read a chapter; while a consciousness that I had for a time disregarded the Saviour humbled me to the dust: but he was all-merciful; and I, transported. In this state I went to make a visit in Boston, and went to church with my friends the first Sunday in June, 1796. The Holy Supper was administered; and I partook, looking entirely to Jesus Christ, and imploring him, if I was mistaken, that I might be enlightened; if right, that I might be confirmed. The next morning I took my work, and went to sit with Mrs. Andrews. In those years of my life, I was apt to be in either very low spirits, or the reverse. "You are in fine spirits to-day," says Mrs. Andrews. "Yes, I never mean to be unhappy again: I have found my Saviour." To her inquiries, I gave an account of the various states I had passed through for the last year. "Why, you will be a Swedenborgian!" — "Oh, never!" I said; "for they do not believe in the divinity of Jesus Christ, and that I am determined to hold to." — "You are quite mistaken," was the reply: "that is what they *do* believe." And she immediately brought from her closet some of the books which had been left under her care by Mr. Hill, when he returned to England after his first visit. Oh! never can I forget the rapture of that hour. Admittance into heaven could not produce a more powerful sensation. I read and imbibed I know not how much, but it was of the doctrine of the Lord. Then we were called down stairs to see a niece of Mrs. Andrews. I went to her with open arms: it seemed to me as if I could take in the whole world in my embrace, I was so happy, and longed to impart happiness to every one. This young lady was one of a calm temperament, of great propriety. She had, not long before, reproved me for sadness, (which, indeed, had amounted almost to despair,) and she could not imagine what was now the matter with me. I took home to Chelsea "Conjugial Love," kept it as a precious treasure, and read it when quite alone.

This was the commencement of my reading sixty years ago. I anticipated nothing but delight. I mistook the seed-time for the harvest, and fancied myself on the top of the mountain before I had taken a single step. I had no idea of the regenerating process which was necessary. But in this I was not mistaken, — that my prayer was heard and answered; and, through the whole course of my pilgrimage, it is thou, O Lord! who hast sustained me; and I would not part with this "pearl of great price" for any, or all, the treasures this world could bestow.

M. G. C.

Boston, June 20, 1856.

HEAT THE CAUSE OF ATTRACTION.

BY JAMES SCOTT.

No. III.

45. At length we are prepared to consider directly the main question, how heat, or caloric, or ether, operates to produce gravitation. Let us take the case of our earth rising * toward the sun; and, to disembarrass it of extraneous considerations, suppose it placed perfectly at rest in the solar atmosphere, say a hundred millions of miles from the sun. Let the exterior atmospheres be removed, and all the ponderable part of the earth itself. We shall then have left a dense globe of pure ether, eight thousand miles in diameter, with nothing to hold it together. What will then take place? Its elastic force evidently tends to expansion equally on all sides, so as to continue the enlarging spherical form. But it also obeys another law of its order, by which it seeks to arrange itself around the sun as the sun's own atmosphere is arranged, thus denser in the nearer parts (n. 37). The force by which the whole is accomplished is made up of three elements: first, its own elasticity, which carries it neither up nor down; second, its tendency towards

* It is customary to call motions, in the direction of gravity, *falling:* but, in the case of attraction towards the sun, the writer has preferred, for reasons which appear good to him, to call it *rising;* and hopes, with this notice to the reader, that this and the subsequent inversions of terms will not lead to confusion of ideas.

its parent source, or attraction for the ponderable matter in the sun; and, third, the force by which it is propelled outward by the sun's own action. The last two become balanced only when the arrangement just mentioned is completed. This action is not instantaneous, but gradual; for it obeys the laws of other material substance, and, acted on by definite power, requires definite time for definite motion.

46. In a certain time, it will have expanded to double the diameter, or eightfold in magnitude; or, rather let us say, to such magnitude that the centres of gravity of its two hemispheres — the upper * toward the sun, and the lower * — shall be eight thousand miles apart, — the one being 99,996,000, and the other 100,004,000, miles from the sun. If we compute the densities of the two parts according to the densities of the solar ether at those distances, — that is, according to the squares of the distances themselves, — they will be nearly as 100,008 to 99,992; and the common centre of gravity of the whole will have ascended nearly one-third of a mile (·32m.), or about the distance which the earth would have risen in seven minutes.

47. This hypothetical case has been assumed, and the consequent action of the ether, according to its own laws, pursued, thus far, in order to obtain a clearer view of its operation under existing circumstances. While in connection with the earth (still at rest), and firmly attached to it by virtue of its own attraction, its *conatus* towards expansion and towards the sun are the same. The former is counteracted; but the latter is still effective. The sum and balance of the forces uncounteracted will produce the same result as before; that is, the atmosphere sticks to the earth, but ascends with it towards the sun. There is no power in the earth, independent of the ether, to move or to resist motion; and hence it is moved with the most perfect facility in such direction as its ethereal will (if the expression may be allowed) inclines it to go. The bonds between the earth and its ether hold them in stable partnership; and nothing hinders the ascent with the same direction, power, and velocity.

* See note on page 423.

48. What has now been said (n. 45–47) proves the existence of a power which must necessarily impel the sun and earth to approach each other. But this is only that small part of such power which comes from the earth's ethereal atmosphere. The larger atmosphere of the sun, by virtue of the same laws, is in a like endeavor to approach the earth; and it is the effect of this latter force which is properly called the sun's attraction for the earth, the former being only the reciprocal attraction of the earth for the sun. And it must be remembered, that they are not isolated and independent masses of matter, but mutually and reciprocally bound together by the union of their spheres; while there is a potent and living energy operating along these cords that bind them. They may be said to extend long arms, for the purpose of drawing each other into mutual embrace. And it is to be observed, that the sun is the cause alike of both actions; for the earth's sphere belongs to the sun, was originally derived from it, and still receives from it its activity and power.

49. It may be useful to take another view of the operation by which the sun's atmosphere attracts the earth. It is more dense on that side of the earth nearest the sun; and, in the position of rest supposed, the earth's own internal ether is also more dense on that side. The earth is impelled towards the denser ether, which exerts a stronger attraction, and rises while that is entering and being condensed within it. If it did not rise, the ether could not enter without becoming attenuated on the line between the sun and earth, and so being thrown out of its equilibrium. Its endeavor, therefore, to enter the earth, and at the same time maintain its equilibrium, causes the earth to ascend. When it has once begun its ascent, that motion is continued independently of the continued attractive impulses. *How* this is effected, it is intended presently to show; but, for the moment, we rest on the acknowledged fact. As the earth ascends, the ether enters, and in time penetrates, quite through it, drawing it in its every particle toward the sun; or, rather, that portion of ether which has not yet reached the central plane of the earth drawing, and that which has passed it, and is expanding, pressing backward in the same direction.

50. If still there seem to be somewhat of mystery in the com-

mencement of motion, or in the energetic approach of the ether causing the re-action by which the earth moves to meet it, perhaps it may be elucidated thus: We may imagine something vibratory in ethereal action, such as there is in muscular power; that it advances and recedes in indefinitely small moments of time; and then it will be obvious, that, advancing, it penetrates the earth and becomes attached, and, receding, draws the earth after it, and so penetrates farther and farther at each renewal. If it be said, that, in the recession, it will leave the earth as easily as it entered, we answer, Not so; for this contradicts the fact of its attraction for matter. It penetrates freely, because, within the body, the attraction is alike in all directions; and it is also moving constantly towards spaces less densely supplied (that is, comparatively less dense; taking into view, as we must, the proper effect of central attraction): but, when it recedes, there is nothing to prevent the inert matter from obeying the living force.

51. The motion once commenced, the velocity is constantly increasing in proportion to the time of ascent, because a like moving force is exerted at every moment; so that, if it rise twenty-five miles the first hour, it will rise a hundred miles in two hours, four hundred miles in four hours, sixteen hundred miles in eight hours; and so on. But, over and beyond all this, as it soars into a warmer region, or (what is the same) where the ether is more dense, its own atmosphere becomes condensed in the same proportion; and thus the force of its attraction for the sun will be continually increasing, and that in just the degree which observation proves, — namely, as the square of the distance diminishes; for, at fifty millions of miles from the sun, the atmosphere is four times as dense as at a hundred millions. And, when the earth has risen so far, there will be an influx into it four times as strong, its own atmosphere will become four times as dense, and the mutual attractions between it and the sun four times as powerful.

52. The annual motion being replaced, we find a like falling continually going on: for the progressive power, or what is called the centrifugal force, tends to carry the earth in a straight line on a tangent to its orbit, and, acting alone, would propel

it along that line into distant regions beyond the solar system; but gravitation towards the sun is every instant drawing it upward from the tangent into its nearly circular orbit. But, as it does not actually approach the sun, the rays of ether, in entering the earth in the day-time, do actually become attenuated; and, as they fly off into the night on the opposite side, become there condensed. In less than seven minutes, however, they are left behind by the annual motion, and then, rising, restore the temporary loss of equilibrium.

53. What is true of the earth and planets and comets attracted in the great ethereal sphere of the sun, is true of the satellites in the smaller spheres of their primaries; and so of every object placed unsupported in the earth's sphere; or, in its degree, in any one of those myriad spheres surrounding the smaller objects on its surface. It was by the attraction of a mountain-sphere in comparison with that of the earth that the density of the earth itself was first weighed, as has been before mentioned (n. 21). When an object rests above the earth on an unyielding support, the same power causes it to press on its foundations; or, in other words, gives it weight. In all these cases, the force with which any two bodies are drawn towards each other arises from the densities of their spheres and the proximity of their centres; being in the direct ratio of the former, and the duplicate ratio of the latter.

54. A few remarks to different readers it may be suitable here to make. Receiving as we do, in full faith, the doctrines of the New Jerusalem, and writing for a New-Church periodical, we have looked, as the foundation of our argument, mainly to things existing in the spiritual world; knowing full well, that such reference, correctly made, must add greatly to the weight of it, in the eyes of all who are familiar with the doctrines. Such readers, if they have carefully followed us, have doubtless seen, at every step, many beautiful confirmative correspondences, to which we have not called attention. Other readers, who do not acknowledge those doctrines, will agree, we hope, that such reference, if it add nothing to the weight of argument, need not prejudice it in their eyes; and when they observe that every assumption has been carefully proved

by reference to well-known facts in the natural world, and every deduction sustained by legitimate argument, will they not acknowledge the results thus far to be demonstrated and settled? And, if there are those who do not accept the assumptions as fully proved, they may yet admit them, for the sake of the argument, as they would any other hypothesis: and if there is nothing strange or extravagant in the premises; if the qualities assumed are simple and familiar, and their existence in ether cannot be *dis*proved; and if the results are fairly drawn, and neither prove too much nor too little, but exactly agree with all the facts, — will they not admit the strong probability that the hypothesis is true?

55. *Vis Inertiæ.* — There is a fiction in philosophy, as everywhere taught, lying at the foundation of all motion in the natural world. It contains a contradiction of ideas, as much as the name it bears is a contradiction in terms. The term *inertia* signifies a want of power, — a total incapacity for all action; and such incapacity, it is admitted, belongs to all material things. But here is the philosophical quibble: It is said that matter at rest, and unacted upon by any power, must continue for ever at rest, because it has no power to move itself; but, being once set in motion, must continue for ever in motion, because it has no power to stop: as if motion were something existing separate from moving power! or as if power were needed to resist a power which once acted, but acts no longer! The idea, though entertained by good Christians, is essentially atheistical; for it supposes action without any living source of power, and has been appropriately named *vis inertiæ*, — the power of NO POWER.

56. Had philosophers contented themselves with assuming the fact, that bodies set in motion *do* continue in motion, all would have been right; and, because this is true, the system of mechanics founded on it is correct. So, when Sir Isaac Newton discovered the laws of gravity, he did not say that bodies *must* mutually approach each other, because they have not power to resist such *approach*; and, when they have once begun, must move faster and faster for the same reason. Had he said this, it would have been as wise as the doctrine of *vis*

inertiæ. But he proved the existence and universality of his assumed facts, and wove from thence the most stupendous and beautiful system of natural philosophy ever presented to the world, which, resting on immutable foundations, can never be overthrown.

57. He did, indeed, put forth some speculations respecting the cause of gravitation, but gave them as mere hypothesis, to be accepted for what it is worth. So also Swedenborg, always a profound thinker, proposed and published, before his illumination, a system of nature, exceedingly ingenious and interesting; and some of his injudicious admirers are making much of it, and hoping one day to see it take the place of the Newtonian philosophy. For himself, since his introduction into the world of causes and thorough illustration regarding the vital principles of all philosophy, spiritual and natural, he takes no further notice of these earlier speculations, except to disclaim and deny, in a single passage of the "Divine Love and Wisdom," the fundamental ground and starting-*point* of his whole Principia.

58. It has been shown above, we think, that ether, or caloric, is the proximate cause of gravitation. It is now proposed to show that it is the cause of *vis inertiæ*, so called, or of projectile or centrifugal force. It has been already shown, that the vibrations which produce heat take place in straight lines; and that, when these result in local motions, the motions are continued in the same straight lines (n. 27 and preceding numbers). But, the more fully to establish this point, recourse must be had once more to the laws which rule in the spiritual world. One of the great fundamental laws of Divine Providence is, that man, the last and crowning work of creation, made in the image of God, should be a free agent: for which purpose, it is necessary that the life which flows into him from the spiritual sun should seem to be his own; and he is permitted to use it as his own, with perfect freedom of choice. His external actions may sometimes be controlled; but his mind is free. He thinks and wills with a freedom which is *never* controlled. The appearance is that he acts of himself, and by power of his own; and though it is right for him to

know and acknowledge that this is not so, that his life is not his own, and that his power is delegated power, yet it is good also that the appearance should still continue. This is good, because essential to the enjoyment of conscious freedom. Thus, when a man determines to go in any one direction, spiritually or naturally, the power which is his life carries his mind or his body in the direction predetermined. If he perseveres long and earnestly in one line of conduct, he acquires proportional facility in that course. It is true, no one acts independently of his fellow-beings, linked with him for good or for evil purposes; but this, though it modifies, does not change, the case. The energetic man draws around him many congenial spirits, both from this and from the other world, who co-operate with him; and thus a wonderful amount of force is generated in the chosen direction. Witness the influence on Europe and the world of such a character as Napoleon.

59. When these things, and things like these, in the action of life from spiritual atmospheres flowing in to subjects and acting out their wills, are duly considered; and when it is remembered, too, that one cannot suddenly change his habits, but that they continue powerful according to the amount of exertion which has established them, and cannot be changed but by an equal amount of opposite action; and when these things are brought down into their correspondences in the natural world, — will they not establish this as a universal law, *that ether, when moved, continues to move with the same direction, power, and velocity?* This is the very quality which has been blindly attributed to all matter; and will not, therefore, be denied to the ether, which thus derives it directly from the action of its living correspondent, operating according to the laws of its own order.

60. If this be admitted as one of the qualities of ether, we may next proceed to inquire how it operates to prolong the ordinary motions which we observe in heavy bodies. These heavy bodies, as we call them, which seem so solid, are composed, as we have seen, of particles which do not touch (n. 13); nay, they have comparatively wide interstices between them, and large quantities of caloric are accustomed to pass in and

out freely with their continual changes of temperature. They might be compared to a wire cage, or to the winter forests through which the winds penetrate so freely, were it not that they are composed of separate points instead of united lines, and so admit the passage with freedom greater still. The great width of these interstices is strikingly proved by transparent objects, through which light penetrates in straight lines for many inches, and, in the case of water, for many feet, not in one, but in all directions, with scarcely any diminution of clearness, so few of the rays meet with obstruction. Nor is there reason to doubt that opaque substances are equally open, opacity depending on other causes than closeness of texture, as is seen in the opacity of a cloud, or in that caused by a few drops of ink in a quart of water.

61. These large openings in solid bodies are not merely filled with ether: they are packed. The ether is heavily condensed throughout their structure, and extends in spheres of gradually diminishing density far around them; and these spheres, fading into the great solar sphere and into each other, and held firmly in their places by the stringent action of each and all, impart stability and firmness each to its several nucleus, — the ponderable substance in its centre. This is the source of that *vis inertiæ*, so called in a body at rest, which cannot be overcome but by the action of some other equally potent living force. Without this, the swallow might fly through the mountain rock as easily as through the summer air, and brush it away with its wings.

62. Let a cannon-ball, ten inches in diameter, be moved, with a force equal to the force of gravity acting on it, for nearly a second and two-thirds, so as to move a thousand inches per second. There is no harm in supposing that it starts at once from a state of rest with this uniform velocity (although it would require an infinite force to generate such motion). Suppose, further, that its external sphere is removed, and that it moves through pure ether of uniform density, free from all disturbing forces; and suppose the density of ether within the ball is uniformly* a thousand times greater than that without. The

* In point of fact, the density is greater as it approaches the centre of gravity.

ball has moved an inch in the thousandth part of a second. What has taken place, in the mean time, in the invisible ether? Moving the ball involves the moving of its sphere; and this is why it requires force: but, when it is moved an inch, is there a vacuum an inch in thickness left in the rear? and has the ether in front been thrust forward? By no means. As soon as the motion commenced, the elasticity of the ether caused it to expand backward into the space left behind: but that portion which occupied the posterior portion of the iron, a thousandth part of an inch in thickness, was sufficient to fill the inch space; and the portion in the next thousandth now occupies its place, having flown backward so much in respect to the iron; that is, while the iron has moved forward an inch, the ether has only moved nine hundred and ninety-nine thousandths of an inch. The same thing has taken place with each successive fractional portion, quite up to the anterior thousandth, the place of which is filled with that ether which occupied the inch space in front on which the ball is now entered. All the ether, then, remaining in the ball, has advanced a thousandth part of an inch less than the iron. And the same process will continue after the force which originated the motion has ceased to act. The ether of the ball will take its place as the moving agent: for a motion has been begun in it at the rate of nine hundred and ninety-nine inches per second; and this motion it will retain, according to the law investigated above (n. 59). It will continue to move at the same rate, carrying the ball, which makes no resistance, along with it.

63. But the iron moves a thousand inches per second; and the question here demands an answer: How does it outstrip its bearer, which moves only nine hundred and ninety-nine? The ether, already escaped in the rear, attracts the ball, about leaving it, backward; and that in front, not yet entered, attracts it forward equally: so that, between these, there is a balance of forces. But the portion in the posterior part of the iron, expanding, and just about to escape, is followed up by ether, equally dense, to fill its place; so that the last thousandth inch of iron is urged forward to the place where it can be filled: and, in like manner, the condensing ether, entering the anterior

portion, about being deserted, urges that part forward in like manner.

64. In order to make this plainer, let it be stated a little differently. Suppose the ether in the rear thousandth has escaped, and left a *vacuum* behind it; and, at the same time, the ether which occupied the inch space in front of the ball has become condensed into the thousandth of an inch, still lying outside of the ball, and next to that equally dense within. In this position, the ether and ball have advanced equally; but the *entire sphere of condensed ether*, composed of nine inches and nine hundred and ninety-nine thousandths, which has moved with the ball, added to the one thousandth condensed in front, and about to enter, occupies a space a thousandth of an inch in advance of the *iron sphere:* and, when we consider the force of attraction between the two, it is easy to perceive with what violence, in this case, the ball will be urged forward, in order to occupy a space identical with the condensed mass of ether.

65. The foregoing may be considered a sufficient demonstration of the point at issue; but, in order to see the action exactly in its true light, another circumstance must be taken into view. Hitherto the ether has been considered, during the motion of the ball, as *instantly* adjusting itself to the altered positions; expanding in the rear, so as at once to fill the space to the common density, and entering in front just as fast as the ball proceeds, and remaining outside perfectly still, both before and behind. But this cannot be altogether so. The same reason which renders impossible the instant commencement of a definite velocity in ponderable bodies, makes the supposed instantaneous motions in ether alike impossible, though the degree of velocity be diminished a thousand-fold. There is, therefore, a slight wave of condensation in front, and of rarefaction in the rear, and a subsequent fluctuation like the ripple in the wake of a boat, but exceedingly small in comparison. But this does not affect the final result; for if some resistance be supposed to arise in front, in consequence of the condensation, this will be balanced by the superior attraction forward from that very condensation.

66. With regard to the fluid in the interior of the ball, it is everywhere flowing backward, with reference to the iron, with a perfectly uniform velocity of an inch per second: and there is no resistance to this motion; for the attractions are equal in all directions, and the place vacated by one portion is immediately filled by another of equal density. This is said still upon the supposition with which we started. In the real sphere, the central portions, being denser, recede more slowly.

67. After ten seconds from the commencement of the motion, when the ball has moved ten thousand inches, or eight hundred and thirty-three feet and a third, the original ether contained in it will have been wholly displaced, and its position and functions supplied by that which previously occupied the space passed over; and thus the motion will be continued indefinitely.

68. When the exterior sphere of the ball is restored, all the sudden contrasts we have noted will be obviated, and the motion become altogether smooth and gentle: but the reader will be able to see all the operations in this altered state of things, without further description, — the whole sphere moving forward with the ball, accumulating in front as it advances, and rarefying in the rear; the nucleus, the ball itself, remaining in the centre of gravity, though not precisely in the centre in point of space, because, in proportion to the velocity, the forward parts, at equal distances, will be rendered a little denser.

69. If the true causes of gravitation, and of the projectile or centrifugal forces, have been explained, then all the other laws demonstrated by Kepler and Newton, and now universally received, and all the recognized laws of mechanical forces, follow of course.

NOTICE OF AN ESSAY ON CLASSIFICATION BY LOUIS AGASSIZ.

No. IV.

All right in human action is obedience to law. The workman, in the simplest handicraft, obeys law when he does his work in the right way. There is law for all our intercourse

with one another, from greeting in the street to dealing in the most weighty affairs of life; there is law for eating and drinking and sleeping: in short, whatever is done in the right way is done according to law. Skill, propriety, morality, and other like words, are only headings to the chapters of the law of outward life.

This is as true of the life of society as of the life of an individual man. Peace, prosperity, and order flow only from the reign of law. The progress of civilization is the progress of law; and the character of the civilization of a people depends upon the kinds of law which they observe. It is polished, so far as they observe the laws of taste; it is intellectual, so far as they observe the laws of mental growth; and moral, so far as they observe the laws of morality.

Law may take the form of rules, clear to the understanding, and expressed in words; or it may fall rather within the range of perception, and be obeyed in act, without being clearly defined in thought: but it is no less truly law in the latter than in the former case; and the architect, for example, whose nice perceptions catch the due proportions and fit forms to give beauty to his work, obeys law as fully as the mathematician, whose rules fit the stones to the arches.

We have seen that the laws of civil order are from the divine wisdom, and that they are established among men, so far as they in freedom will learn and obey them; that is, so far as they in freedom will co-operate in establishing them. It is so with the laws of the whole order of outward life: they are all from God. He gives them to man, so far as they are purely external, in the very nature of the world where he has placed him, and in the nature of the body, and bodily life. For example: In seeing, we have the laws of light; in hearing, the laws of sound; and, in working any material, the laws of its matter. Such laws belong to the order which the Creator has established in his works; and, so far as man conforms his outward life to them, it is in harmony with that order. But he is never forced to do this: for they are not imposed upon him with his being; they are not implanted in his mind, as in the instinct of animals; and he is not born into

the love of them. They are presented to his understanding; and he may learn them or not. His natural inclinations are opposed to them; and he may choose between them, and the disorders and disease and death to which they lead him. In this way, the law of outward life is brought into constant and direct connection with the will and understanding; that is, with the inner life of the soul: and from this life it can never be entirely separated, as the actions of the body can never be entirely separated from the motives and desires which prompt them. Yet it is not the law of the soul: this is within and above it, as the soul is within and above the body, actuating, vivifying, and giving to it its essential being. The external law is the image, the outward form: this law governs the affections and thoughts and purposes and ends, — all in man that lasts for ever, and makes him to be man. The law of outward life may reduce the actions of the body to order, without changing the essential character of the man; but the law of the spirit governs the whole conscious life, from first to last.

This law of the soul's existence, also, is from God; and he leaves us in freedom to accept or reject it. We are born in entire ignorance of it, that we may learn it in freedom; and we are born with our affections entirely opposed to it, and are required to choose between it and them. If we accept it, as we learn and obey its precepts, and put away the opposing evil affections, the Lord gives us new affections in their stead, which delight to flow forth to act in the way which his law marks out. Then our life has from him a new essence and a new form; it is a new life; we are born again.

The law which is thus to change our whole being is given to us in the Word. It comes partly through others, as through parents and teachers, and the common tradition of society; but, directly or indirectly, it is all from the Word. It reaches man in his most external states, in the external sense of the Word, when, by obeying it in this sense, he rises into the exercise of higher delights and thoughts, — that is, into the conscious life of higher regions of the soul; it reaches him in higher senses of the Word; and, in still more

interior senses, it governs those regions of the soul that are above his knowledge and perception. For in the Word is the law of the whole of human life, from its innermost to its outermost parts.

The Word is the wisdom of God. A man's words may express but little of his thoughts, and may even be made to hide them, or to give them a false appearance: but the Word of the Lord contains all his wisdom; and his wisdom is the law of his life, the very form of his being. When he took upon himself the life of a man on earth, and subjected it to the truths of the Word, it became one with his essential divine life, because the Word was one with it, and was from it.

The law which thus, in its origin, constitutes the order of the divine life, never loses the character of its source. Wherever it reigns, it brings all things into the image and likeness of God. To his being it gives the human form in its infinite perfection, and to man it gives the finite human form.

The great doctrine, that the truth of the Word is the law of the whole existence of the soul and the law of divine existence, is nowhere clearly taught except in the doctrines of the New Jerusalem. All Christians have looked to their heavenly Father for truth to guide their actions; but they have not known that that truth is with him also the way of life. This is revealed in the doctrines concerning the Word and the Lord, and is clearly illustrated by the science of correspondences. From that science we learn that the structure and form of the body corresponds fully to the structure and form of the soul, so that the one is the complete image of the other. If, then, we can see the commandments of the Word, which are to govern our motives and actions, represented in the order which governs the organism of the body, we may see, as in a mirror, how they constitute the interior life of the soul, and the order of the divine life. There are two great principles which reign throughout the organism of the body. The first is, that each part receives its life from God: it has none of itself: all flows to it from above. The second is, that each acts for the good of the other parts. The one makes of it a recipient vessel fitted to its inflowing life: the other makes

of it an organ of use fitted to its function. From the peculiar kind of life which it receives, and the peculiar kind of use which it performs, it takes its distinct character, and its connection with the whole. There are two great commandments, which include all the law and the prophets: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it: "Thou shalt love thy neighbor as thyself." To love the Lord is to love to do his will; to conform all our motives and desires to his law; that is, to receive our life from him without perverting it. To love the neighbor is to act for the good of others. The first of these commandments makes of us willing vessels, recipient of life from God: the second makes of us organs of use to the neighbor. Are not they represented in the two great principles of reception and use, which include the whole order of the organism of the body? If so, within them are the corresponding principles of reception and use, which include the whole order of the organism of the soul.

The correspondence between the body and the soul affords innumerable illustrations of this kind, which show how, from the law of life in the Word, the soul takes the order of its existence, and how, in itself, that law is the order of the divine life.

When the law is addressed to our conscious motives and purposes, it is no longer the law of individual life alone: it governs the relations of man to man; and it carries these relations far back into the depths of the soul, fixing the affections and thoughts, which yield to it, upon the welfare of the neighbor. It then constitutes the order of society, not such as exists by outward act alone, but a society of feelings and motives and purposes of human lives; and it gives to this society the same harmony of parts and the same form which it gives to the individual soul, — it shapes it into the image and likeness of God. Heaven is such a society; and heaven, in the sight of the Creator, is a man. Each angel is a vessel fitted by willing obedience to the law to receive inflowing life, and an organ fitted by the same obedience to perform his func-

tion or use to others; and all together make a living, breathing organism, — the "Grand Man." The uses or functions which unite the members of this organism are not confined to outward action: they reach even beyond the conscious perceptions of the angels, and make them unconscious mediums to one another of the influx of life. Every thought that arises in one mind brings it into connection with other minds which are in like thought; and every affection in one heart connects it with other hearts which feel a like affection. In love and thought and deed the angels are bound together: and the unity of the "Grand Man" is as complete, and the harmony of its varied parts as full, as with any individual man; ay, far more complete and more full.

The distinctness and association which are instituted by the order of heavenly life do not end with the individual angel, and the great society which includes all. As, within the soul, that order arranges the affections and thoughts into groups; so, within heaven, it arranges the angels into lesser and larger societies. Each individual, by the qualities of his life, is more nearly associated with some, and more distantly with others; and the association differs in kind as well as in degree. The members of a society have certain affections and thoughts and uses peculiar and common to them; and these make up the life of the society, and distinguish it from all other societies: but they have also qualities of life in common with a broader group; and these make up the life and distinct being of a broader society; and so on to the broadest, which includes all.

The grouping thus established by the order of Heaven, and founded upon the structure of the soul, corresponds fully to the infinitely perfect grouping of parts within the divine life. That life is included in the three divisions, — love, wisdom, and use; and these divisions are distinct, but so united that every thought of wisdom is but the form of an affection of love, and every use but the outbirth of the affection and thought united.

So, in heaven, there are the celestial and spiritual and natural heavens, distinct, and united by full correspondence. The grouping of the celestial angels corresponds to the grouping of the affections of the divine love; the grouping of the

spiritual angels corresponds to that of the thoughts of the divine wisdom; and the grouping of the angels of the lowest heaven, to that within the divine use. Every affection of God's love is united to its thought for use; and the angels are united in married pairs to do the work of life. And so with all association of angels. It is, in itself, the harmony of parts which makes of them the one heaven; and it corresponds to the harmony which unites into the one divine life its infinitely varied parts.

We can have no idea of the form of a man, as belonging to a group of men, while we view it only from its material manifestation in the body; but we can understand how it may be such, if we view it from the essential qualities of which it is composed. To purely external sight, society on earth has no unity; but if we rise from the body to the spirit, and from bodily acts to the feelings that prompt them, and from language to the interchange of thought, and glance at the community of delights and desires and wants, and at the association of thought and purpose in civil affairs, and social life, and daily labor, the complicated system of relations that crowds itself upon the mind forces us to acknowledge that there is unity of some kind in society. Now, if these relations were all governed by the order which gives to one man the image and likeness of God, would not the society which they bind into one be shaped into the same image, and stand out before the eye of the spirit in the human form?

The unity of every heavenly society, like that of heaven itself, is the unity of a human being; and its form is the human form. It is impossible, from natural views, to understand how a society or a single man can enter in to be a part of an organization like his own, and still retain completely his character as an individual; but the doctrines of correspondences and degrees make it clear. The illustrations of it which they afford are innumerable. We can here only refer to two or three. The spirit is a complete man, and, as such, exists in the spiritual world; but, in this world, it unites with the body, and they together make one man. In a like manner, the three degrees of the soul are distinct and united. When

a man leaves the body, and enters the conscious life of the spiritual world, he loses nothing necessary to his complete existence as a man: so, when he leaves the delights and thoughts and purposes of the natural degree, and rises into the conscious life of the spiritual or celestial degree, he loses nothing essential to his human existence. The three heavens are distinct, and united into one, in the same way as the corresponding regions of the soul. This relation, together with the relation of all internal being, to outward form and action, and of all cause to effect, arises in the relation of love, wisdom, and use in the divine character. Whatever is in that love must take form in the wisdom, and proceed to act. There can be nothing in either which is not in the other two. Thus each has, in a way, all that belongs to the whole; and each has a complete existence, which is repeated, as it were, in the others, and in the whole.

The first use of the doctrines of degrees and correspondences, and of all New-Church philosophy, is to show how the Word proceeds forth from God, and how, by fulfilling the Word when on earth, he brought his assumed humanity into complete union with the essential divinity within. But, in doing this, they have vivified anew all our knowledge of our own being. They trace that being back from the material body to its source in God; they show how it flows from him; how it preserves his likeness in every step of its descent, till it reaches the region of our conscious life of purpose, thought, and deed; and how then it will flow on, unperverted, in peace and happiness, and, by returning in love to God, conjoin us to him, if we will subject it to the law of his Word, — the same which it obeyed in its source. The Spirit of God has moved upon the dark waters of the philosophy of human life.

We have tried here to trace the order of human life to its origin in the character of God; hoping thus the more easily to do the same, in future articles, with the order of the kingdoms of nature. J. E. M.

THE TERMS "JEHOVAH" AND "LORD."

In the June number (1857) of the "New-Jerusalem Magazine" is an article in which it is attempted to be shown that the term "Jehovah" means the Lord in his Divine Humanity. Permit me to make a few remarks on that point.

It is remarked in that article, "To most persons at the present day, even Newchurchmen, the name 'Jehovah' does not convey the idea of the Lord's Divine Humanity, but rather the idea of him in his most remote and inscrutable essence. But the question is, Is this right? Is it what the doctrines teach us?" The writer adduces an extract from the "Arcana," No. 5663, in which it is stated that "the Ancient Church, which was after the flood, and especially the Most Ancient Church, which was before the flood, by Jehovah and God understood no other than the Lord, and, indeed, the Lord as to his Divine Humanity. On this account, the Divine Humanity was what the ancient churches adored; and Jehovah also manifested himself with them in the Divine Humanity; and the Divine Humanity was the Divine itself in heaven."

Now, if this passage be carefully examined, it will be found that it does not say that Jehovah *is* the Lord in his Divine Humanity, but that, by Jehovah, the ancient churches *understood* the Lord in his Divine Humanity: which means, that, whenever the ancient churches spoke or thought of Jehovah, they did not allow themselves to think of the Divine Esse, which they knew was above *all* finite comprehension, but they pictured to themselves the Divine in a human form; that is, the Divine formed or finited by passing through the heavens. For, before the incarnation, this was the Divine Humanity: as stated in the extract above adduced, "the Divine Humanity was the Divine itself *in* heaven." But this is a different thing from saying that Jehovah *is* the Divine Humanity, or is the Lord in the Divine Humanity. That they are distinct, is shown by the very expression, "Jehovah *manifested himself* with them *in* the Divine Humanity;" thus the Divine Humanity was only a *manifestation* of Jehovah (*a*).

The writings expressly teach that *Jehovah* means the Divine *Esse*, or inmost essence. Thus, in the "Universal Theology" (No. 18), we have a chapter headed, "Concerning the Divine Esse, which is Jehovah." In fact, the word *Esse*, in the Latin, is simply a translation of the word *Jehovah* in the Hebrew; both signifying *To Be*. (See U.T. 19.) Now, that this Divine Esse, or Jehovah, being the essential Divine, is infinite, and consequently above all human thought, is expressly declared in the same chapter, in the following words: "The Esse of God, or the Divine Esse, cannot be described, because it is above every idea of human thought" (No. 18). Since, then, Jehovah, as declared in the same chapter, is this Divine Esse, it follows that Jehovah is above every idea of human thought (*b*).

The term "Jehovah" does not mean the Lord in his Humanity; but the term "Lord" means Jehovah in the Humanity: that is just the difference. And the distinction is very plain. In other words, the term "Jehovah" means one thing; but the term "Lord" means two things. "Jehovah," as above shown, signifies the Divine Esse, or inmost Divine; whereas "Lord" signifies that Esse clothed with Humanity. This is expressly taught in the following words: "By the Lord, the Redeemer, we mean Jehovah in the Humanity. The Lord commanded his disciples to call him *Lord;* and therefore he was so called by the apostles in their epistles, and afterward by the Apostolic Church, as appears from their creed, called the Apostles' Creed. The reason was, the Jews durst not use the name Jehovah, on account of its sanctity. And also by 'Jehovah' is meant the Divine Esse which is from eternity; and the Humanity which he assumed in time was not that Esse. For this reason, here, and in what follows, by the Lord we mean Jehovah in his Humanity" (U.T. 81), (*c*).

It has always seemed to me a providential thing, that the translators of our present version of the Scriptures have, throughout the Old Testament, rendered the Hebrew word "Jehovah" by the term "Lord." In this way, they have, — probably without themselves intending it, or understanding the reason for it, — in the place of a term which signifies the Divine Esse, and is therefore incomprehensible to man, substi-

tuted one which means Jehovah in the Humanity, — the Lord. And, in making this change, they had the authority of our Lord himself in the Gospels; for, wherever he quotes a passage from the Old Testament containing the term "Jehovah," he translates it *Lord*. Thus, for instance, in the Old Testament (Deut. vi. 4) it reads, in the Hebrew, "Hear, O Israel! Jehovah our God is one Jehovah;" but in Mark xii. 29 it reads, "The Lord our God is one Lord." (On this point, see U.T. 81.) (*d.*)

By making this change, the translators have brought the Jehovah of the Old Testament much nearer to the Christian reader, by using a term which presents him in the Humanity, and as if already incarnate. Compare, for instance, the use of the two terms in the opening verse of the twenty-third Psalm. In the original it is, "Jehovah is my shepherd: I shall not want;" but in our translation it is, "The *Lord* is my shepherd: I shall not want." How much more tender, how much nearer to us, is this! And it seems to me that the compilers of our Book of Worship have done unwisely in altering our translation in this respect, and falling back upon the original term "Jehovah." I have very often felt this as a defect; and I know that others have felt the same. I hope it may be corrected in future editions. O. P. H.

Glasgow, Scotland.

REMARKS.

We readily insert the foregoing article from our Glasgow friend, Rev. Mr. Hiller, because we are glad to have the subject fully considered; and to this end we shall append a few remarks.

(*a*), (*b*). All that Mr. Hiller says in these two paragraphs is perfectly true; and we only have to ask him and our readers to look at the most obvious inference from his own statements. He says, that, "whenever the ancient churches spoke or thought of Jehovah, they did not allow themselves to think of his Divine Esse, which they knew was above all finite comprehension;" "but that, by Jehovah, they understood the Lord as to his Divine Humanity." The men of the Most Ancient Church

were celestial men; they were in celestial good; and from that good they had an intuitive perception of the truth; that is, they had a perception of it from the Lord. They had a true perception of the idea which the name "Jehovah" ought to convey to their minds, when they used it in thought or speech, or when it was used in revelations to them. They saw that it ought to convey to them the idea of the Lord as to his Divine Humanity; and this is what they understood from it. They could not be wrong in this; for they had a perception of this truth directly from the Lord. They knew, a great deal better than we do, that the name "Jehovah" means the Divine Esse. But they did not stop in this. They knew that they could not conceive of the Lord in his Divine Esse; and therefore, whenever they used or read the name "Jehovah," they understood from it the Lord as to his Divine Humanity. In this they were unquestionably right; and the real and only question is, whether we ought not to do the same. To this question there seems to be but one answer. If it was right in them, it must be right in us. We know that neither Mr. Hiller nor any one else will think of comparing ourselves with them, under the idea that we can do better than they in this respect. If the name "Jehovah" does not convey to our minds the idea of the Lord as to his Divine Humanity, as it did to them, is it not evidently the true course for us to correct our idea in conformity with that of the Ancient and Most Ancient Churches, rather than to substitute another name for "Jehovah," wherever it occurs, in conformity with our idea? Is not this the real question; viz., whether we shall reform our own idea, or alter the Lord's Word?

The men of the Most Ancient Church are now in the most ancient celestial or third heaven; and it may be useful to us to know what their practice is now in heaven in regard to the use of the names of the Lord. It is to be remembered, that, while they lived in this world, they "understood from the name 'Jehovah' *the Lord as to his Divine Humanity*," as is expressly said in the quotation contained in Mr. Hiller's second paragraph above. The formation of this heaven was completed at the judgment, which took place at the period denoted

by the flood, which was the consummation of that church. The ancient second and first, or spiritual and natural, heavens, were in the process of formation from that time down to the coming of the Lord; and their formation was completed by the judgment which he executed in person in the spiritual world while in the flesh. Though the angels of the most ancient celestial heaven were not directly affected by this judgment, as those of the two lower heavens were, yet the blessed and divine benefits of the assumption and glorification of the Humanity were undoubtedly most fully realized and experienced by them at that time: and now, at the present time, they undoubtedly share the blessed divine influence of the Divine Humanity more fully than any other region of the heavens; for they are in a state more perfectly adapted to receive it. If the genuine effect of this divine influence would be to produce a change from the use of the name "Jehovah" to that of "Lord," it would undoubtedly produce this change with them. They have the Scriptures among them, as they have in all the heavens, and as we have. The God that they worshipped they called Jehovah, and Lord Jehovah; by which latter name he is most frequently called in the Prophet Ezekiel, for example. Now, though it is said in the "True Christian Religion," No. 113, that in heaven they call him *Lord*, yet the angels of this most ancient celestial heaven still call him by the other names used in the Scriptures. This is proved from the Relation in No. 75 of "Conjugial Love." The angel who is there related to have conducted Swedenborg to that heaven, said, on arriving there, "'We are now in the camp: there are the armies of the *Lord Jehovah*; for so *they call themselves* and their habitations.'" And farther on in that Relation is found the following: "After this I looked around, and I saw their tent as overlaid with gold; and I asked, 'Whence is this?' He replied, 'It is from a flaming light which glitters like gold, irradiates, and tinges the curtains of our tent, while we are in discourse concerning conjugial love: for the heat from our sun, which, in its essence, is love, then bares itself, and tinges the light, which, in its essence, is wisdom, with its own color, which is golden; and this takes place

because conjugial love, in its origin, is the sport of wisdom and love; for the man was born to be wisdom, and the woman to be the love of the man's wisdom: thence are the delights of that sport in conjugial love and from it, between us and our wives. We have here seen clearly, for thousands of years, that those delights, as to quantity, degree, and virtue, are excellent and eminent according to the worship of the *Lord Jehovah* with us, from whom that heavenly union, or that heavenly marriage, which is of love and wisdom, flows in.'" The Relation then proceeds: "As he spake these words, I saw a great light upon the hill in the midst among the tents; and I asked, 'Whence is that light?' And he said, 'It is from the sanctuary of the tent of our worship.' And I asked whether it was permitted to approach; and he said that it was permitted. And I approached, and I saw the tent without and within, altogether according to the description of the [tent] tabernacle which was built for the sons of Israel in the desert, the form whereof was shown to Moses upon Mount Sinai (Exod. xxv. 40 and xxvi. 30). And I asked, 'What is within in that sanctuary, whence is so great a light?' And he replied, 'It is a tablet with this inscription, THE COVENANT BETWEEN JEHOVAH AND THE HEAVENS.'" It thus appears that the angels of the most ancient celestial heaven have not laid aside the names of the Lord that are found in the original of the Old Testament, nor substituted any other name for them.

This is the case also in the other heavens. In the Relation (C.L. 81), the subjects of the glorifications which were made by all the heavens contain nearly all the names by which the Lord is called in all the Scriptures, — GOD, SON OF MAN, JESUS CHRIST, THE LAMB, JESUS, LORD JESUS, JEHOVAH, JEHOVAH SABAOTH, LORD JEHOVAH, FATHER OF ETERNITY, PRINCE OF PEACE, JEHOVAH OUR RIGHTEOUSNESS, &c. To this great fact it is not a satisfactory answer to say that Swedenborg copied the passages containing these names as he found them in the original of the Scriptures, lest he should disturb the prejudices of any into whose hands his writings might fall. They have the Lord's Word in all the heavens; and if the angels there substitute the name "Lord" for all, or any, of the vari-

ous names that are applied to him in it, not only would he undoubtedly have given us the information, but it cannot be deemed less than his imperative duty to have done so. The testimony of the fact, that, whenever he speaks of the angels as speaking of the Lord, he reports them as using his names as they stand in the original of the Scriptures, is nearly as strong as testimony can be; and to this he adds the no less forcible testimony of his own invariable example, in all his quotations throughout his voluminous writings.

It thus seems to us to be proved, as fully as a thing can well be proved, that though the angels in the heavens call the God of the heavens *Lord* (T.C.R. 113), yet they also call him by all the other names that are applied to him in his Word. We would respectfully and kindly suggest to Mr. Hiller, whether it would not be well for us to accustom ourselves to the use of these names while we live in this world; and, if we have attached wrong ideas to them, — ideas which the angels do not attach, — whether we can do better than to endeavor to correct them while here.

(*c*), (*d*). Mr. Hiller here says that the English translators of the Bible "had the authority of the Lord himself" for substituting "Lord" for "Jehovah" throughout the Old Testament. This is true in point of fact; but, in order to give it any weight in the matter under consideration, we must know for what reason the Lord used the name *Lord* for *Jehovah* in the passages which he quoted from the Old Testament. In the passage quoted by Mr. Hiller (U.T. 81), Swedenborg says that this substitution was made by the Lord and his apostles in merciful adaptation and conformity to the state of the Jews, because "they durst not use the name 'Jehovah,' on account of its sanctity." This reason is more explicitly stated in U.T. 297, where it is said that "the Jews, since their first times, have not dared, and do not dare, to say Jehovah; and that, *on that account*, neither would the evangelists and apostles." And the cause is still more explicitly given in the "Arcana Cœlestia," 2921: "Among the hidden causes that they called Jehovah Lord were, also, that, if it had been declared at that time tha the Lord was the Jehovah so often mentioned

in the Old Testament, it would not have been received, because it would not have been believed; and, farther, because the Lord was not made Jehovah as to his Humanity also until he had in every respect united the Divine Essence to the Human, and the Human to the Divine;" that is, he was not Jehovah as to his Humanity until his ascension (A.C. 5256, 1603, 1737, 1902, 2156, 2329, 3061, 3035). All these passages show that the Lord Jesus Christ was called *Lord*, and not *Jehovah*, and also that *Lord* was substituted for *Jehovah*, in passages quoted from the Old Testament, solely in conformity and adaptation to the state of the Jews. This cause no longer exists. The idea is not given to us in the doctrines of the New Church, that the name "Jehovah" is so holy that it must not be uttered by human lips; and, therefore, the reasons which caused the Lord and his disciples and apostles to make the substitution exist no longer.

(*e*). Mr. Hiller says, "Compare the opening verse of the twenty-third Psalm. In the original it is, 'Jehovah is my shepherd: I shall not want;' but in our translation it is, 'The Lord is my shepherd: I shall not want.'" In order to make this comparison justly, we must go back to the practice of the Ancient and Most Ancient Churches. With them there would be no difference: both versions would convey the same idea, and enkindle the same feeling.

Mr. Hiller adds, "I have very often felt this as a defect in our Book of Worship;" viz., the "compilers falling back upon the original term 'Jehovah;'" "and I know that others have felt the same." We are ourselves among this number. We have formerly felt a very strong attachment to the use of the name "Lord" in the cases in question, and a strong repugnance to restoring the original name "Jehovah;" but we became impressed with the idea that the question ought to be carefully examined, and that it ought to be ascertained what the doctrines of the church teach on the subject. For this purpose we made memorandums of all the passages we met with in our reading on the subject for several years; and, on examining these passages, and comparing them with each other, their testimony seemed to us overwhelming in favor of

the restoration of the original names "Jehovah," "Jah," &c., as Swedenborg has invariably done in his writings. The reader is referred to an article on this subject in the twenty-seventh volume of this magazine (April, 1855), under the head of "The New Liturgy; or, Book of Worship."

FIFTIETH GENERAL CONFERENCE.—CELEBRATION OF THE CENTENARY.

[The following account of the Centenary celebration of the New Church in England is copied from the "Intellectual Repository." It will be observed that it took place during the session of the General Conference in Manchester, and was very largely attended. We believe that in no place in England are the receivers more numerous. The occasion, and the presence of some distinguished strangers from abroad, awakened much interest; and things appear to have passed off in a very agreeable and satisfactory manner. We confess our surprise and regret at the small attendance on the celebration of the Lord's Supper, in comparison with the numbers present on other occasions. We intended to have given these extracts an earlier insertion in the pages of the magazine; but they have been excluded by other matter.]

The annual assembly of the General Conference of the New Church was held this year, commencing its sittings Aug. 11, in the church in Peter Street, Manchester. Connected with this Conference was the celebration of the first Centenary of the New Dispensation. An unusual degree of interest was consequently manifested on this important occasion; and the representatives and members were more numerous than at any previous Conference.

From the commencement of the year, much has been said in our pages respecting the Centenary, and much lively interest has been awakened in respect to its celebration. We were, therefore, not surprised to see so numerous a gathering from various parts of the kingdom, as well as from foreign countries, to witness the proceedings, an account of which we shall now give in our periodical.

On Monday evening, Aug. 10, as stated in our last number, the brethren, on their arrival, were invited to attend an informal social gathering, for the express purpose of affording an opportunity, at the very commencement of the Conference Week, for friends to meet and become acquainted with each other, in order that there might be no *strangers*, but that the spirit of social freedom might prevail as much as possible. Refreshments of tea and coffee were kindly provided; and the friends were informed as to their respective lodgings, where they could remain during their abode in Manchester. The Committee who managed this part of the business have every reason to be satisfied with the success of their kind efforts: indeed,

the utmost hospitality and kindness were manifest. At seven o'clock, we attended this "informal gathering;" and were glad to find the rooms filled with friends, representatives, and others, who had just arrived. The cordial salutations and the heartfelt recognitions of those who had not seen each other for a considerable time quite affected us. All felt that they were standing upon "new ground" in the history of our humanity; and that brethren from various denominations in our own country, and from France, Germany, Sweden, Switzerland, Russia, Denmark, and America, who had embraced the doctrines of the New Jerusalem, were united in one common brotherhood, and actuated by the same principles of faith and love.

On the following morning, at ten o'clock, the Conference assembled. As soon as the preliminaries were arranged, the Rev. W. Woodman, the President of the former Conference, opened the proceedings by reading a portion of the Word, and by saying the Lord's Prayer.

The Rev. Dr. Bayley, of London, was appointed President; the Rev. R. Storry, of Dalton, Vice-President; and Mr. Butter, Secretary.

The Conference consisted of eleven ministers and of fifty representatives. The following societies sent representatives to this Conference: Accrington, Alloa, Bath, Birmingham, Bolton, Bury, Derby, Edinburgh, Embsay, Failsworth, Heywood, Jersey, Kersley, Leeds, Liverpool, Bedford Street, north; Liverpool, Limekiln Lane; London, Argyle Square; London, Cross Street; London, Islington; Manchester, Middleton, Newcastle-upon-Tyne, Norwich, Preston, Salford, Stand Lane, Wigan, and York.

The business arising from the minutes of the former Conference first engaged the attention of the meeting; after which, the respective reports of the President, Secretary, Editor, Treasurer, &c., were read. Out of these reports arose business of importance, which will be seen in the minutes.

We will here only state that the magazine — although it has, during the last four years, been enlarged, at a considerable expense to the Conference, without any additional charge to the public — still clears its expenses, and realizes a profit by its sale, which, on the average, is about twelve hundred per month. In order to assist the editor in the miscellaneous department, the Rev. W. Woodman was appointed, and a provision made to meet the expenses, to examine, as far as possible, the current literature of the day, especially in the religious world; to give a digest of the materials he may receive; and to supply the editor with what he may consider useful to the cause, and interesting to the readers of the magazine.

Several distinguished friends from abroad being present, — Dr. Tafel, of Tübingen; Mons. Le Boys des Guays, of St. Amand (Cher), France; and his kinsman and co-worker, Mons. Harlé, of Paris; also Dr. Kahl, of Lund, Sweden, — it was resolved, "That

the Conference highly appreciates the honor of the visit of brethren, a great part of whose lives has been zealously and effectively devoted to presenting the doctrines of the New Church to the inhabitants of their respective countries, and to the world at large, by means of original editions, and reprints of original Latin editions, of the works of Swedenborg; also by translations of them into German, French, and Latin, and by numerous works in elucidation and defence of the doctrines. The Conference, therefore, desires to record its thankfulness to the Lord for affording the opportunity of meeting such highly esteemed brethren on this memorable occasion of the Centenary of the New Church; and hereby cordially invites those friends to take their seats in the Conference, and to participate in the deliberations, and, whenever agreeable to them, to address the Conference on the subjects under consideration."

A similar resolution was also adopted in respect to our friends from the United States of America. The Rev. G. Field, pastor of the Society at Detroit, Mich., was present.

The several addresses from America, Australia, France, and Germany were then read, which awakened much interest, and afforded great pleasure to all present. These addresses are so many connecting links, which serve to unite the church in different countries in one common bond of brotherhood and mutual love. As they will appear in the minutes, and also in this magazine, we shall here only recommend them to the serious attention of our readers. The replies to these addresses, from the persons appointed by Conference to write them, are also worthy of the earnest perusal of our readers.

As to the particulars of the business relating to the schools, and other points transacted in Conference, we cannot be expected to enter here into detail, as the minutes will shortly appear. We will only state, that, at the solicitation of the Society in Salford, the ordination of Mr. Kennerley — so long an active missionary in the New Church, and for several years the leader of the Society at Heywood — was agreed to.

The Conference, next year, will be held in the church, Cross Street, Hatton Garden, London, to commence its sittings on the second Tuesday in August.

On the evening of Tuesday, the Rev. W. Woodman preached, according to appointment. His text was from Matt. xxiv. 32: "Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." This able discourse had an especial reference to the object of the Centenary. Many illustrations and confirmative proofs were adduced to show the instructive meaning of the text, and its edifying tendency when properly understood. The congregation was large, and seemed much interested in the subject of the discourse.

After the service, the Holy Supper was administered to about eighty-six persons. It was especially delightful to see this holy

sacrament enjoyed by the brethren from different parts of the world, and from various localities in our own country. The ordinance was administered by the President of Conference, and by the Rev. J. H. Smithson, minister of the church.

We now proceed to a description of the first meeting, which was held under the auspices of the Peter-street Society, in the hall of the New Mechanics' Institution, in Manchester. This building, we would observe by the way, has been lately erected, and is admirably adapted for public meetings of a social character. Besides the great hall, which will contain from a thousand to twelve hundred people, there is adjoining a spacious saloon, in which from two hundred and fifty to three hundred can partake of tea together. This saloon was nearly three times filled with guests: there were, consequently, not less than seven hundred friends at the repast; and many others subsequently joined the assembly in the hall, which, indeed, appeared quite full soon after the meeting commenced. The object of this meeting was to afford an opportunity of receiving the visitors from so many quarters, and of expressing a most cordial welcome on the part of the brethren in Manchester.

The Rev. J. H. Smithson was commissioned to express, in few words, the object of the meeting, and to declare the cordial welcome to the visitors assembled. To mix the *dulce* with the *utile*, some professional singers were engaged, who performed their part with evident satisfaction to the assembly. Several pieces (both solo and part songs) were given in excellent style; but that which pleased us most was Handel's celebrated duet, "O lovely peace!" &c.

The chief attraction of the meeting was evidently the presentation of two addresses: one to Dr. Tafel, from Tübingen in Germany, who for nearly forty years has been a devoted and indefatigable laborer in the Lord's new vineyard; and the other to Mons. Le Boys des Guays, from St. Amand in France, who, with most assiduous industry and care, has translated all, or nearly all, the theological writings of Swedenborg into the French language, and presented them, as we have lately seen in this periodical, to all the principal libraries of his own country and of Switzerland, where the French language is spoken.

The following is the address which was presented by Mr. Brotherton, Secretary of the Society in Peter Street, to Dr. Tafel: —

"*To* Dr. J. E. I. Tafel, *Professor of Philosophy, Librarian of the Royal University of Tübingen, &c.*

"Sir, — The members of the society of the New Church in Manchester congratulate themselves that the Conference and Centenary-celebration meetings now being held in their city afford them the opportunity of expressing to you those sentiments of warm sympathy and high respect which they have long entertained for you.

"During many years, your laborious and untiring efforts have been watched in this country with the deepest interest. Placed as you are by Divine Providence in a country so influential amongst the European nations, and speaking a language which for the last century has been the vehicle of the profoundest thoughts, the noblest poetry, and the most thorough research in the regions of philology, history, and philosophy, they cannot but be convinced that the devotion you have manifested in the great work of promulgating the truths of the New Jerusalem is destined to bear fruit in ages yet to come. Comparatively unaided and isolated as you are, it may be some slight encouragement and satisfaction to you to know, that in Manchester, as in all other parts of England and of the Christian world, there are hearts that beat in unison, and prayers that accord, with yours. And we may be permitted to remind you, that, with the distant in space, the distant in time also look up from the unknown future; that, in the unborn ages, myriads of eyes will look back to you, and bless you as the instrumental means of sowing seed which has fallen into good ground, as one of the centres of an influence upon humanity extending from age to age in ever-widening circles and ever-increasing power.

"On our own account, and on behalf of all readers of New-Church writings, we have to tender you our warmest thanks for your careful and conscientious editing and publication of those works of Swedenborg which you have been the means of bringing from their obscurity. We are aware of the difficulties under which you have labored; and that, with slender means and few helpers, you have accomplished a great good. We know that our applause can be of no value, except as proving our sympathy; and that you have been impelled and sustained in your work by far higher and nobler motives than the desire of human approbation. But we cannot refrain from doing ourselves the credit of acknowledging our sense of the importance of the work, and showing that we do not undervalue it. May your continued efforts be wisely directed by the divine Source of wisdom! and may you enjoy to the full that blessedness which comes of blessing others, in this life and in the life to come!

"John Henry Smithson, *Minister.*
John Broadfield, } *Deacons.*
John Holgate, }
Edward Brotherton, *Secretary.*"

The following is the address presented by Mr. W. Hughes to M. Le Boys des Guays:—

"*To* Mons. Le Boys des Guays, *of St. Amand (Cher), France.*

"Sir,—The members of the Manchester Society of the New Church esteem it an especial privilege to have the opportunity, on this important occasion, of social and personal intercourse with so many earnest and devoted laborers in its cause, and to be enabled to express the deep feelings of respect and gratitude which they

entertain for their invaluable services. The means which the Divine Providence employs for the diffusion of truth amongst mankind are singularly in unison with the spirit of disinterested love, which is its chief and proper characteristic; and it is to us a peculiar gratification to recognize in you, our much-beloved brother, the prominent medium of introducing the pure and elevating doctrines of the New Church to one of the most important nations of the earth, by means of a truly conscientious translation of the works of Swedenborg into your native tongue. We are aware how fully the best recompense of such loving labors accompanies the performance of them, and that your silent and secret toil is not unobserved by the all-seeing eye of God. But it may not be unsatisfactory to you to know, that there are amongst your fellow-men in every country sympathizing hearts that beat responsive to your generous efforts in behalf of the church in your native land, and that watch with grateful admiration the noble devotion of your energies to its cause, which time, disappointments, and trials have failed to weaken or destroy. We believe that the warm affections and generous impulses of the French nation are a soil which, after due preparation, will worthily receive seed from the hand of the great Sower; and we thankfully recognize the leadings of divine love in the position which you occupy at the very centre of that great country, and in your preservation, together with the results of your labors, from the dangers incident to political convulsion, and from the snares which have been devised for you by the enemies of truth.

"The brilliant radiations from that great centre of intellectual treasures, which your genius and industry have collected, have now, through your kind liberality, reached to different and widely distant points of your own and other countries where the French language is spoken; and these will doubtless become new centres, whence the light may stream forth to illumine the darkness which still broods so extensively over the human mind.

"We trust that your life and health may be spared to crown the work you have so well begun, and so long continued, with complete success; and, when our heavenly Father sees fit to call you higher, that the spiritual world may be opened to you with the divine welcome, 'Well done, good and faithful servant! Enter thou into the joy of thy Lord.'

"John Henry Smithson, *Minister.*
John Broadfield, } *Deacons.*
John Holgate, }
Edward Brotherton, *Secretary.*"

These worthy friends, on accepting the addresses, were received by the assembly with the most cordial and prolonged salutations. Dr. Tafel expressed his heartfelt acknowledgment of their kind reception, and, with evident emotion, spoke of the brotherly sympathy and the mutual love which united in one common brotherhood the brethren of Germany with the brethren of Great Britain.

M. Harlé, on the part of M. Le Boys des Guays, in like manner, expressed in few words the deep-felt acknowledgment of the cordial welcome they had received, and gave his testimony in admiration of the long and unwearied labors — labors of love — to the great and holy cause they were assembled to commemorate, in behalf of his friend, to whom they had presented so affectionate an address. The meeting was also addressed in a pleasing strain of eloquence by Mr. G. Parry, on the "State and Prospects of the New Church;" by the Rev. J. Boys, on the "Character and Duties of the Man of the New Church;" and by the Rev. R. Edlestone, on the "Character and Duties of the Woman of the New Church." Baron Dirkinck Holmfeld, from Denmark, also addressed the meeting, and awakened much lively interest by his affectionate and pleasing remarks.

These addresses were, on account of the enlightened views expressed by the different speakers, received by the audience with evident tokens of admiration and pleasure. This meeting was concluded by the Rev. Dr. Bayley with some appropriate and stirring remarks tending to awaken love, zeal, and renewed activity, in the cause of the New Jerusalem. He then pronounced the benediction; and the numerous assembly separated, with evident conviction in their minds, that this, the first of the Centenary meetings, had been eminently successful, and augured well for those which were to follow.

At this meeting, three of the volumes of Swedenborg's manuscripts, brought from Sweden by Dr. Kahl, and intended to be printed under the superintendence of Dr. Tafel, were handed round to the audience under the care of Thomas Watson, Esq., Treasurer of the Swedenborg Society. This opportunity of seeing Swedenborg's *own* handwriting awakened no little interest in the assembly.

[To be continued.]

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TUBINGEN, Dec. 31, 1857.

MY DEAR SIR, — Since my last, I have been occupied till late in the night with the preparation of the manuscripts for publication, for which I am obliged to have a complete index of the spiritual significations of such words and sentences as are to be found in the other works of Swedenborg. For this purpose, I have been compelled to read, again and again, those other works; and I can say, that I have experienced the great blessing connected with the spiritual sense of the holy Word of God, by which we can be conjoined to heaven. I would especially recommend to every one the repeated perusal of the "Apocalypse Explained," in which the necessity of avoiding all evils, and the way to heaven, are so clearly shown.

Concerning the Index to the "Arcana," I have been assisted by a friend; and as I could not at present continue the printing of the third volume of the German translation of "True Christian Religion," because the paper ordered for it did not come in due time, I had,

after having written the "Critical Notes of the Editor" to the Latin reprint of the "True Christian Religion" (which notes are now in print), no older business on hand than the above-mentioned preparation of the manuscripts, always having in view the great spiritual benefit to be expected from them for the church.

The Declaration of the Manchester Centenary meeting to mankind, together with our German explanations and proofs, which I sent you, were also sent to Dr. Kahl, artistes at Lund in Sweden, with whom I was for some days in the same room at Mr. S. M. Warren's house at Manchester, but who had to depart before the Declaration was given and signed. He has since declared to me his full agreement with the Declaration and its proofs; but left it to my judgment, if the Latin text of the "Confessio Augustina," to which the Swedish clergy must subscribe, does not permit a milder interpretation, because the German words "als Gott die Hand abthat" ("when God withdrew his hand") are expressed in Latin only in a negative manner, by "non adjuvante Deo" ("God not aiding"). Wherefore he thinks that perhaps we can find in it a mere permission, instead of an authorship, of evil; and that, therefore, the Confessions are not in contradiction with each other, when they teach, at the same time, that God is not the author of evil, and that angels and men fell in consequence of God's withdrawing from them.

But even in Sweden, where the Latin text of the "Confessio" is the document to which clergymen are bound, it must be interpreted, as to its true sense, according to the German text; because the German text was read, in the year 1530, before the Emperor Charles V. and the German Diet, and afterwards delivered by the emperor to the Archbishop of Mentz, whereby the German text (contrary to the emperor's wishes, who had requested the Latin text, but received the answer, that it was not enough prepared to be read) became a document of the Diet of the empire; and afterwards, by virtue of later laws, a symbolical book or rule for the whole Protestant Church. (See "Weber's Critical History of the Augsburg Confession, from Authentic Records," i. 1783, p. 55.) This seems to be the reason why Melanchthon again and again altered the Latin text, but kept the German text unaltered.

To-day I read the rescript of the Grand Duke of Mecklenburg-Schwerin, by which Dr. Baumgarten, Professor of Theology at the University of Rostock, received his dismission because he had written and taught against the doctrines contained in the *unaltered* Confession of Augsburg of 1530, and other symbolical books of the Evangelical Lutheran church. The Swedish clergymen can say, however, that they do not know this German text; and are bound only by the Latin, as they understand it. They might also say, that they are not bound by any doctrine of those Confessions, except the principle of Protestantism, according to which the Sacred Scripture is the source of instruction and belief in religious matters. Wherefore, in Germany, many eminent divines (as, for instance, Schleiermacher, Julius Müller, and others) have written against those Confessions, although they were members of the High Consistory at Berlin; and especially against the above-mentioned words of the Confession of Augsburg.

Julius Müller says, in his highly esteemed work on sin ("The Christian Doctrine of Sin"), second edition, vol. i. 1844, p. 303, also, that, on account of the German original, it is impossible to help the Latin text by interpretation; and that, besides, the article itself is inconsistent, because it denies the divine authorship [of evil], while, at the same time, it confesses it. His words are these: "In such inexplicable contrariety we see even the article of the Augsburg Confession involved, which has the express design of denying the divine causality [of sin], and of refuting the charges of Catholic adversaries. Its words are these: 'De causa peccati docent, quod, tametsi Deus creat et conservat naturam, tamen causa peccati est voluntas malorum, videlicet Diaboli et impiorum, *quæ non adjuvante Deo avertit se a Deo*' ('Concerning the cause of sin, they teach, that although God creates and preserves nature, yet the cause of sin is the will of the evil, namely, of the Devil and impious men,

which [will], *without the aid of God, turns itself from God*'). In the German original text it is expressed still more clearly; viz., 'Which, as soon as God has taken away his hand, has turned itself from God to evil.' Upon this German text is *irretrievably* wrecked the endeavor of the older as well as the later Lutheran theologians to make this 'non adjuvante Deo' an orthodox phrase, through the interpretation, 'without God's furthering the turning from himself.' . . . Schleiermacher is certainly right, when he sees in this *removing* of the hand of God a divine working-out of whatever . . . results from it" ("Doctrine of Faith," b. i. pp. 496–7).

Our dear friend, Dr. Kahl, says, that, at present, the Augsburg Confession is the *only* symbolical book in Sweden; and this is now also the case in many other Protestant countries, in which it is, at least, the principal rule. Wherefore it is important for the New Church to show, that even this book is in contradiction with itself, and an oath to it is an oath of contradictions. Wherefore, by showing this and similar contradictions of Old-Church doctrines, conjoined with the proofs that even the universal truths of religion are denied, the way for the New Church is prepared.

Our dear Swedish friend has lost his only son, and will soon be quite alone; consequently, his noble heart is willing all the more to devote the rest of his days to the holy cause. The other brethren in Germany and Switzerland are firmly united, and continue to be zealous. The machinations of our false friends have no effect upon us. . . .

My measure to celebrate the Centenary, by reducing the price of the "Four Leading Doctrines" (together with my Introduction to all writings of Swedenborg, and voices from every century on the state of the church), of the "Apocalypse Revealed," and the works on "Divine Love and Wisdom" and "Divine Providence," on the "Last Judgment" and "Continuation," to the half, has not yet had any effect, although it appeared many weeks ago. There are many persons, believed to be pious men, who would not accept these works gratis; and one declared that he would not give to the "True Christian Religion" an abode in his house one night! Blind leaders of the blind!

May the Lord give you in the new year, in which I ended this long letter, his peace; and so, too, to all members of the church!

With great esteem,
Yours truly,
EMANUEL TAFEL.

TRAVELS IN THE HOLY LAND.

(Continued.)

JERUSALEM, Sunday, April 15, 1855.

WE lunch upon the rocks, just under the village, with a flock of sheep smelling about us; and we enter the village near the convent, which we visit again, seeing some tolerable old-style paintings in the Greek chapel. The sellers of trinkets collect in the outer church, and display their wares on the dirty stone floor for our inspection. I had already bought nearly all I wanted to carry off; but the ingenious fellows contrived to load my pockets with some carved shell-work before I could get away from their importunities.

We walked about the little village, and went into some of the shops where men were at work turning Mecca nuts into beads, and could but smile at the simplicity of their tools; the bow-lathe being the only thing in use for turning throughout the East; being seen in shops of cabinet-makers whirling the leg of a bedstead, and in the jeweller's nook drilling a hole in an ear-ring; always requiring one hand to turn the article back and forth, while the other holds the tool.

On our way back to Jerusalem, we stopped for a few moments on the hill near the Convent of St. Elias to sketch the outline of Bethlehem and its hills, hoping that the colors of that rocky landscape would always be supplied by memory while looking at the outline.

The next day (April 12) we walked out north of the city by the Damascus Gate, through the wheat-fields and olive-groves that abound in this direction, to visit some excavated tombs about a mile outside the city. The most extensive among them is supposed to be that of the Empress Helena. It is entered from an area sunk in the rock, on one side of which the remains of ornamental sculpture are seen over the former portal, where bunches of grapes and foliage are carved among other architectural ornaments. Below these is

a large recess in the face of the rock, which appears to have been the antechamber, but is now thrown open by the disappearance of the front wall of rock. Entering this, we descended over piles of loose stones to a small square doorway at the left end, through which we crawled on our hands and knees, and, striking a light, found ourselves in one of an extensive range of chambers hewn out of the rock, on the sides of which were niches, apparently for the reception of coffins. The doorways between these chambers were all low and small; and the doors which once closed them are lying on the floor, — huge blocks of stone, six inches thick, cut very smooth, and ornamented with panel-work. We found it excessively hot in here; and were glad to crawl out again into daylight, and to find an earthen jug of water, supplied by our Arab boy-guide, with which we could wet our throat and wash our hands after crawling in the tombs.

About a mile further north, and near the water shed between the Dead Sea and the Mediterranean, are many more tombs, all cut in the rock, one of which has a portal ornamented with a Roman pediment, and covered with delicately carved foliage. We explored them all as a matter of duty, but found little in the interior to interest us. There were many excavations among these rocks, where rain-water is collected and kept for the dry season. They are entered by small portals, like the tombs; and many have been used by the ancient inhabitants as cisterns: for there are grooves cut in the rock to conduct the water into them, which are not the work of any modern hands. Dr. Robinson cites these cisterns as one proof among others to show that the city-walls once included this region, perhaps under the Roman rule. The ground is now covered with rocky wheat-fields, in which are a vast number of wild flowers. The bright *gladiolus* and the delicate *cyclamen* are among the most common.

In the afternoon, we went into the office of a banker, north of the English church, to get a view of the Pool of Hezekiah. It is in the most crowded part of the city, quite surrounded by houses, and therefore not visible from any street. It was then about half full of muddy water, supplied, as recorded in Scripture, from the "upper pool," in the Valley of Hinnom. Close by here we found a little shop, where a German woman sells little trinkets and household ornaments made of the olive-wood of the Mount of Olives, some of which we bought.

We afterwards walked out of the Jaffa Gate, and around to the cemeteries east of the city, on the slope of the Valley of Jehoshaphat. An enclosure on the eastern side of this valley, near the bottom, is called by the monks the Garden of Gethsemane, where Jesus stopped to pray while his disciples slept, shortly before the crucifixion. Some very old olive-trees are within the enclosure, which we now succeeded in entering; and a variety of very beautiful flowers are cultivated by the monks. One of them was watering the beds, from whom we begged some rose-buds from the numerous hedges of rose-bushes; but could not induce him to allow us to take even a leaf from the venerable olive-trees, which may be full two thousand years old.

On our way home, we ascended the hill inside the walls, just north of the Stephen Gate; from which we obtained another good view of the Mosque of Omar and its fine green court-yard, where the Mussulmans were strolling about and saying their prayers; while the clear, strong voice of the *muezzin* sounded forth from the nearest minaret the daily cry of "*Allah-Achbar!*" in long-drawn notes.

Our last days at Jerusalem were mostly spent in sketching the picturesque gateways of the city, and strolling about outside the walls, observing the habits of the inhabitants. On Friday, the Mohammedan sabbath, all the women are in the habit of strolling about among the numerous cemeteries outside the city; each *harem* being under the protection of a eunuch or a boy, who keeps away intruders. The women are all gayly dressed, and seem to enjoy very much this sort of recreation. You see them gathered in groups among the whitewashed tombs, eating oranges and figs while they squat upon the gravel, laughing and talking among themselves with unveiled faces. On our approach, they always hide one eye with their veil; leaving the other uncovered, in

order the better to satisfy their curiosity. Sometimes, though, when they see no one of their own people watching, they do not scruple to show their whole face. There are few beauties among them: their features are too fat, and their eyes too languid, to be called fine in comparison with those of the Jewesses, who have brought from Northern Europe much of the energy, and brilliancy of eye, of a Northern race.

[To be continued.]

PERSONAL. — We learn from a letter recently received from J. Y. Scammon, Esq., that he is spending the winter with his family in Dresden, Saxony. We are not informed when they expect to return to this country.

OBITUARY.

MRS. SABRA BICKNELL PARSONS (by birth WATSON) died at her residence in Cambridge, Mass., on the 27th of January last. She was born on the 24th of January, 1810, in Barrington, R.I. Her father was the settled minister of that town; and her grandfather was one of the very few persons who have lived in three centuries, — having been born in 1698, and died in 1803. She was interested in the doctrines of the church when quite young; but perhaps did not fully receive them until about the time of her marriage to the late William Parsons, which took place in September, 1839. She joined the church in Boston with her husband, on the 6th of July, 1845.

A marked trait in the character of this most estimable and lovely woman was extraordinary sweetness of temper, and a disposition to postpone herself to others at all times and under all circumstances. No one was ever more free from all the common forms of selfishness; no one was ever more constantly and unreservedly devoted to the well-being of others; and no one more anxious to discharge every point of duty which the various relations of life presented to her. She inherited a natural goodness, which, while it won for her the affections of all around her, might well have deceived her into the belief that she was *good enough*. But she knew the truth too well; and always, and, most of all, in later years of life, was most anxious to submit herself to the regenerating influences of the Lord, and to co-operate with all the means and influences by which her Father would revive a new heart within her.

Her mental characteristics were in singular harmony with her personal demeanor. The terms "gentleness and peace" are exactly applicable to her appearance. Uncommonly bright, intelligent, and well-informed, she was conversant with the artificial distinctions of social life; and her character was marked by modesty, simplicity, and truthfulness. She was literally the delight of the social circle; and possessed, in a remarkable degree, that rare quality in this age, of being a *good listener*, which is always combined with the ability to draw from others their best thoughts, without the appearance of effort or of constraint. At the same time, there was in her sphere a power to repress any thing that was harsh, uncharitable, or rude. She was as firm as she was gentle; and, in the most difficult and trying circumstances of life, never seemed to fail in what was, perhaps, her leading characteristic, —

> "The *steadfast quiet* natural to a mind
> Of composition gentle and sedate."

She was naturally very fearful of death, and circumstances in early life had deepened this terror; and she often expressed her apprehensions, that, when death came, it would bring with it fear and distress. But nothing of the kind occurred. She was aware of failing health for some months, and, for a few days, knew that there was fatal disease of the heart; that her departure was at hand, and that she was indeed dying. But her peace was unbroken. Through the dark valley she passed with such total absence of fear, or excitement of any kind, that the calm and perfect trust of her own mind was diffused through the house; and the children and the friends who saw her die could hardly grieve while she was passing so peacefully onward to a world of lasting peace.

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TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

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SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

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The GENERAL CONVENTION	at Boston, on Wednesday, June 9, 1858.
The ILLINOIS ASSOCIATION	Chicago, Friday, May 28, 1858.
The MAINE ASSOCIATION	Bangor, Friday, Aug. 27, 1858.
The MASSACHUSETTS ASSOCIATION	Boston, Fast Day, April, 1858.
The MICHIGAN AND NORTH. IND. ASSOCIATION	Third Friday in October, 1858.
The PENNSYLVANIA ASSOCIATION	Philadelphia, Easter Monday, 1858.
GENERAL SOCIETY IN OHIO	Bellefontaine, Friday, Sept. 24, 1858.

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